Volume LXXIV CHICAGO, FEBRUARY 4, 1915 Number 23

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

THE days grow shorter, the nights grow longer,
The headstones thicken along the way;
And life grows sadder, but love grows stronger,
For those who walk with us day by day.

The tear comes quicker, the laugh comes slower,
The courage is lesser to do and dare;
And the tide of joy in the heart falls lower,
And seldom covers the reefs of care.

But all true things in the world seem truer,
And the better things of earth seem best,
And friends are dearer as friends are fewer,
And love is all as our sun dips west.

Then let us clasp hands as we walk together,
And let us speak softly in love's sweet tone;
For no man knows on the morrow whether
We two pass on—or but one alone!

—*Ella Wheeler Wilcox.*

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXIV. THURSDAY, FEBRUARY 4, 1914. NUMBER 3

THE THREE SOULS.*

A faun espied three singing larks,
All in a forest wood;
He piped upon a magic reed,
And forth three maidens stood.

Gaze on them well, and mark the day,
List to their songs, while list you may,
Hearken their larklike roundelay,
For all too soon they'll fly away.

Behold them yes, and love them well,
For one day in some forest dell
The song of larks you'll hear;
And then the sequel will be known,
The faun upon his reed hath blown,
Our larks have back to woodland flown.

In years to come whene'er you hear
The song of lark full, sweet and clear,
Follow the sound to forest dell.
Follow at once, and listen well,
And there three larks will waiting be,
The souls of Fuller Sisters three.

CHICAGO. J. H. OSTRANDER.

* Read by Jenkin Lloyd Jones at the Fuller Sisters' Concert, Abraham Lincoln Centre, January 31, 1915.

A faithful friend of all that is best, a brave sufferer from incurable burdens, in a private letter sends this confession which we commend to those more favored of circumstances, less consecrated in the *center*-stances of life: "My ideal is every day to spread a little truth, a little kindness, a little beauty, but alas, how often I fail!"

A correspondent in congratulating UNITY on the final completion of its Endowment Fund says:

> In all of UNITY's work there is a recognition of the authority of the intellect which so many ministers are prone to challenge. I cannot believe that intellectualism leads to nihilism. It is not too much intelligence but too little that makes us skeptical. We are never imperiled by an excess of ideals but because of a scarcity of them. What the average, prosperous need is not more work, more material treasures and pleasures, but more knowledge, individuality, tenderness, religion, a noble disregard of outward things, a love of the simple life, a deep passion to find the real meaning of life and a willingness to conform themselves to that meaning.

Apropos to special Sundays, the Chicago group of the Peace Centenary Committee is petitioning through its President and Secretary, Henry C. Morris and Louis P. Lochner, the churches of Chicago to hold a service of thanksgiving on February 14th, in honor of the one hundred years of pacific maintenance of the longest boundary line on the earth unfortified on land and unprotected on its vast inland seas. Happily this Sunday will remind many churches and church workers that Lincoln's birthday comes on February 12th and the benignant shadow of the great President will fall with healing upon the hearts of burdened and distracted worshipers.

President Butler of Columbia University proves his philosophic sagacity when he says that "the armament craze, particularly in the United States, requires for adequate treatment not the arguments of a logician but the pencil of a tenniel or the caustic wit of a Mr. Dooley. It is a "craze," pure and simple. If the United States behaves itself it is too troublesome and ponderous a thing for any nation in wanton wickedness to undertake to carry off. If it does not behave itself it may look for trouble and needs castigation, but if it should be unworthily attacked and should the cost and trouble of an attack not fall so heavily upon the attacking party as to be prohibitive, the United States has always a reserve of trained men on the farms, in the shops and in college halls to constitute a yeomanry more efficient than anything that could be developed on the Fields of Mars. The "Regulars" were the least trusted in the army that saved the Union; the "Volunteers" considered them negligible elements in the army whom they justly looked down upon with distrust. The obvious lower moral standards merited contempt.

It is hard for those in the editorial rooms of UNITY to realize that the Rev. A. J. Rich had reached the highlands of eighty-eight years, so vigorous, so youthful, so persistently fertile were his greetings and his contributions, but this man who has sung so often in the columns of UNITY, and has kept the poetry drawer of UNITY so well furnished with poems which the lack of space more than the lack of quality often kept out, has at last fallen asleep, and our readers will read with tender affection the tribute from the pen of Mr. Hoagland, a neighboring minister, which we publish in another column. Mr. Rich was a Unitarian minister but always a Congregational minister before and above and including that and a minister beyond the outermost rim of Congregationalism and a citizen, a man beyond the broadest minis-

terial functions. He was able to practice the fellowship he preached and to live the brotherhood he so valiantly defended. The UNITY circle has been again bereaved and the life in the editorial rooms would be very lonesome were it not for the assurance that the young are filing in as their elders are passing out. The column must not suffer depletion and the flag must not be allowed to waver and still less to fall.

There are not Sundays enough in the year to meet all the special demands of evangelists, reformers and promoters. The slogan furnished for next Sunday in Chicago is "Safety First!" "The Citizens' Public Saftey Committee," acting in connection with the "Church Federation Council," is thus appealing for the co-operation of the clergy and the church-going constituency. Acting in conjunction with these forces the papers are laboring to "fill the churches." One enterprising sheet with a "John Gilpin" mind bent on frugality circularizes the churches with special offers of display ads at ruinously low prices. The call of "Saftey First" is a timely one, whether judged from economic or humane standpoints, but if our daily papers and the above named safety committees and federation councils were as diligent in their attempt to evangelize the saloons as they are in quickening the churches, they would come nearer the seat of the trouble. An enforcement of the one o'clock and Sunday closing act would be a great life saver, and with an additional enforcement of the laws that prohibit the selling of liquor to minors and drunkards and all narcotic "dope" to anybody, most of the "accidents" and deeds of violence that cost so many lives in Chicago, would disappear. SAFETY FIRST! is the sign that should be most conspicuously displayed in the Mayor's office. Here is where it is most needed; next at the Police Stations, and then, revising the text so as to read: *"Enforce all the laws in all the places,"* the sign should be worn by every policeman.

Unitarianism at the Panama Exposition

We print in our news column a further announcement of the Unitarian General Conference to be held in San Francisco next Summer. Of course conferences are to be expected in San Francisco this year. This one will have a peculiar interest to many because from present appearances it will be the leading attempt to represent religion in its broadest interpretation; religion lifted above dogmatic interpretations or sectarian limitations.

That it will be an inadequate interpretation of religion in its world-inclusive scope goes without the saying. The limitations of time, the denominational interest to be advanced, the sectarian implication to the average mind involved in the name "Unitarian," are unavoidable and inexorable.

It is very much to be regretted and eventually it will become a recognized limitation of the Exposition and a reproach to the management that there will be no adequate attempt at this world-exhibit of the highest achievements of the human mind and the deepest needs of the human soul. At San Francisco above all other points in the western world, and at this great era-making triumph, represented by the Panama bond, a Parliament of Religions should be held as broadly planned, as generously supported and more wisely executed than the one held in Chicago in 1893, the crowning glory of the Columbian Exposition.

The omission and deficiency is the more lamentable because it can be accounted for only on the deliberate choice of the resident forces in San Francisco and the Pacific Coast to whom was entrusted the decision of these matters. Many months ago we reported an interview with one of the leading representatives of one of the most aggressive and popular of the religious denominations, speaking for San Francisco, as saying: "We don't want another Parliament of Religions. We have made up our minds we will not have one. That much is settled." At that time we distrusted the foresight of that editor and was inclined to doubt his dictum, but the sequel proves that he was probably right. The Editor of UNITY, from the fact that he was the Secretary of the Parliament of Religions held in Chicago, has been the recipient of various letters of inquiry from the Coast and elsewhere, and his answer was uniformly in the interest of such a Parliament, and written with the conviction that the world was ready for another demonstration, and that there was enough ability, money and time to call such a convocation as would crown the Panama Exposition as the Parliament did the Chicago exhibit, but the mephitic atmosphere of denominational distrust, of theological timidity, perhaps the over-waning confidence in things and the passion for show,

"Things done, that took the eye and had the prize,"

paralyzed all efforts in this direction. "We do not want another Parliament on the Coast. The churches of America have not yet recovered from the hurt done at Chicago!" was the declaration of the ecclesiastic referred to.

There have been various sporadic attempts from the outside on behalf of the representatives or friends of the three organizations in whose hands might rest the opportunity, perhaps the responsibility, of taking

the initiative: the Free Religious Association, headquarters in Boston, the Congress of Religion with center in Chicago, and the Federation of Liberal Churches with its center in Philadelphia. But such a manifestation of world-inclusive hospitality could not be managed at arms' length. It needed the projection of local enterprise, the expression of local faith and hospitality. San Francisco might have been, should have been, some day will be, the Golden Gate for something other than silks, porcelain and other products of Asia. Too long has San Francisco interpreted Asia at its minimum. It has been meager in its hospitality and oftentimes cruel in its reception. Its economists have been more conscious of coolie labor, John Chinaman as "washee, washee," and the Japanese as a trainer of vines and packer of fruit, menacing the American wage-earner, than of the analects of Confucius, the philosophy of Lao-Tze and the strangely potent manifestation of religion in the present tense as represented by the Shinto faith in Japan. This has made the island beautiful, its shrines artistic and has not prevented Japan from becoming the most progressive of Oriental peoples, the Yankees of the Eastern world.

San Francisco is the most available port at which the sages, pundits of the Brahman world may enter. The representatives of the Parsi and the modern interpretations of the Orient representing the Sikhs, the Jains and the Bramo-Somaj are not unfamiliar figures on the streets of San Francisco, but the higher wares they deal in are largely under an embargo enforced by the dogmatic interpretations of Christian faith and practice.

Now of all times in the history of Christanity is the opportunity for a demonstration of the universalities of faith and the fundamental harmonies of the religions of the world as interpreted by the master minds and as embodied in their perennial literature.

Is this golden opportunity to be lost? San Francisco as representative of California, and the Pacific Coast is being weighed in the religious balance and is being found wanting. Is it too late for it to recover its lost estate?

There is nothing left to fill this great gap but this inadequate Unitarian National Conference. That it will be inadequate its best friends and noblest interpreters will admit, but so far as its message will reach it will be a message of brotherhood, an attempt to state if not to realize the fraternity of religion.

We are not unmindful of the sincere determination on the part of many, perhaps the majority of the present representatives, to interpret Unitarianism in terms of non-sectarian and undenominational, universal religion. The dictionary is not made by logic or logicians; organizations are not able to control by resolution or enactment the popular use of religious terms as the words, "Quaker," "Methodist" and many other nouns in theology proves. It is not what Unitarian Conferences and Associations may vote, but the subtle declaration of usage, popular intelligence, which it is the dictionary's business to reflect, not to create. So unfortunately the word "Unitarian," which represents the least dogmatic, the broadest attempt in Christendom to interpret the Christian religion and its own part in it in terms of universality as determined by the science of comparative religion and by the accredited interpreters of religious history and words is being interpreted by the outside more than by the inside.

In view of all this UNITY reiterates its sympathy with this conference on wheels, the itinerary of which is further interpreted in our news column. In this Pullman train caravan Boston will invade San Francisco and will drop its seed along the way. The ox trains of the "forty-niners" marked their trail across the desert with the whitened bones of their victims. They went in search of California gold and found it in generous quantities. Now the descendants of Channing, Emerson and Theodore Parker have an opportunity to return the gift by carrying westward golden nuggets of free thought and the inspirations of the ideal, the wisdom that is not of the earth earthy, not local and upon which no particular locality and no special time limit can lay claim.

"On to California!" is the slogan of the Unitarians for 1915. In their hands lie the widest exhibition of religion, the freest interpretation of Christianity, the most fraternal hospitality extended to the religions of the world at the Panama Exposition.

"The Fuller Sisters"

"Folk songs sprang from the very heart of the people, and flit from age to age, from lip to lip of shepherds, peasants, nurses, of all classes that continue nearest to the state of natural man. They make music with the splash of the fisherman's oars, and the hum of the spinning wheel, and keep time with the step of the ploughman as he drives his team. Indeed, the pastimes and the labors of the husbandman and the shepherd were long ago a kind of natural opera. The country seems to have aided man in the making of these songs, the bird's note rings in them, the tree has lent her whispers, the stream its murmurs, the village bell its tune. The whole soul of the peasant class breathes in their burdens as the great sea resounds in the shells cast up on the shores. Folk songs are a voice from secret places, from silent people, and old times dead, and as such they stir us in a strangely intimate fashion."

What Andrew Lang has so gracefully stated in the above quotation, the Fuller Sisters still more gracefully demonstrate in their charming renderings of English and Celtic folk songs. Their programs, which consist of children's songs, love songs, old ballads, songs

of home and country, and songs of old wars, are first and foremost great musical achievements. These simple ballads are lifted to their maximum power by trained voices, as scruplously honest as though highly trained. Unconscious of audience or costume these three sisters from Dorsetshire reproduce the joys, sorrows, smiles and tears of the peasant life of long ago and, to their American listeners, of far away.

In the second place these songs as sung are learned studies in an obscure field, the result of loving research on archeological lines. The science as well as the art is happily concealed. This is always the fine achievement of masters.

But more than the music and the science of it these simple programs are benignant contributions to the humanities, and these sisters in their quaint mid-Victorian costumes drop into the hurried material life of our western cities like visitors from some other realm. They ameliorate the times, soften the hardness, touch with commanding humor the civilization of our competitive life.

But most of all do they come into the life of today as missionaries of peace. Their "old war songs" of two hundred years ago are pathetic interpretations of the life of today. In them are the widows' hearts and lovers' agonies of today interpreted, and their singing goes farther than the accumulated figures of the pacifist who tries to hasten the coming of peace by rehearsing the waste, the cost and the weariness of war.

These three sisters, accompanied by their brother as manager, come from Sturminster Newton, Dorset, England. They have been singing in and around Chicago and are now on their way westward. Their plans, already made, are carrying them as far as Denver, and it is a pity if they cannot be heard at Salt Lake City and many points on the Pacific Coast. They have visited Milwaukee, Minneapolis, St. Louis and other points in the Middle West and have been heard by delighted audiences in Chicago on many occasions.

Our interest in this English family reaches its climax in the fact that they are ardent believers in peace and ready as English citizens to humbly confess the common responsibility for the lamentable situation. They see that we are all sinners together. It is not England or Germany, nor yet France or Russia, but it is the blind militarism, the false philosophy, the selfish patriotism manifested and practiced by all these powers that has brought about this terrible collapse of civilization, and so these sisters and this brother are never so happy as when they can sing in the interest of peace their Songs of Old Wars. They took part in the program of the Chicago Peace Society two weeks ago last Saturday. They sang most effectively for the big anti-war meeting held at the Powers Theater two weeks ago last Sunday, and last Sunday they rendered a delightful program of folk song at the Abraham Lincoln Centre in the afternoon. They offered the program because Lincoln Centre was so identified in their minds with the peace movement. Their generosity led to the generosity of the management of the Centre and the public were invited without door fees, and they came although it was a wretched, rainy afternoon, and filled the Auditorium to the ceiling. After a delightful program of an hour and a half an enthusiastic flock of the workers and inside friends of the Centre followed the sisters up into the parlors on the fourth floor to shake hands, to get acquainted and to take a cup of tea with fitting accompaniments.

In the interest of the cause of peace they make one deviation from their standard rule of singing only peasant songs. The poem which we printed as our frontispiece entitled "Five Souls," published in England only a few months ago, these Fuller Sisters have adapted most happily to a Beethoven composition and they sing it with great effect. At the Lincoln Centre last Sunday a sixth stanza was added and sung in chorus. This stanza tried to set forth the larger view which in the clearer atmosphere of Eternity breaks upon the minds of the five souls, who thought they had died for freedom. The sixth stanza was written by the Editor of UNITY, and believing others will be interested and perhaps find the musical setting and set this great peace song at work where the Fuller Sisters may not go again, we print the verses below as sung last Sunday at the Lincoln Centre.

This group is always glad to sing free in the interest of peace at peace meetings, peace luncheons and similar occasions. Happy indeed are those who can hear these songs, and UNITY takes pleasure in commending them to whatever community may be able to secure their attendance. Communications without much delay can probably reach this traveling group if addressed care of UNITY, Abraham Lincoln Centre, Chicago.

FIVE SOULS.

First Soul—

I was a peasant of the Polish plain;
I left my plow because the message ran:
Russia, in danger, needed every man
To save her from the Teuton; and was slain.
I gave my life for freedom—this I know:
For those who bade me fight had told me so.

Second Soul—

I was a Tyrolese, a mountaineer;
I gladly left my mountain home to fight
Against the brutal, treacherous Muscovite;
And died in Poland on a Cossack spear.
I gave my life for freedom—this I know:
For those who bade me fight had told me so.

Third Soul—

I worked in Lyons at my weaver's loom,
When suddenly the Prussian despot hurled
His felon blow at France and at the world;
Then I went forth to Belgium and my doom.
I gave my life for freedom—this I know:
For those who bade me fight had told me so.

Fourth Soul—

I owned a vineyard by the wooded Main,
Until the Fatherland, begirt by foes
Lusting her downfall, called me, and I rose
Swift to the call—and died in fair Lorraine.
I gave my life for freedom—this I know:
For those who bade me fight had told me so.

Fifth Soul—

I worked in a great shipyard by the Clyde,
There came a sudden word of wars declared,
Of Belgium, peaceful, helpless, unprepared,
Asking our aid; I joined the ranks, and died.
I gave my life for freedom—this I know:
For those who bade me fight had told me so.

From the Nation (London). —*W. N. Ewer.*

The Five Souls in Chorus—

On God's eternal hills we now do mourn
Our broken homes with wives and children dear.
That we were brothers then, as now, 'tis clear;
For War is hate and leaves the world forlorn.
We lost our lives through error, now we know;
For love supernal, it doth teach us so.

J. LL. J.

Rev. A. J. Rich

Many of the readers of UNITY will readily recall this name as one of the contributors to its pages. Boston daily papers last week told of his passing from this life at the age of eighty-eight. He had been forty-eight years in the ministry, serving in Trinitarian, Congregational and Unitarian congregational churches. A native of the state of Maine, he graduated from Bowdoin College in 1862 at the age of thirty-two. Then three years at the Newton Theological Seminary and he began his settled ministry. Through his facile pen he reached a much larger constituency than the bounds of any of the parishes he served. He was a man of fine personal presence, a good speaker as well as a ready writer. Always liberal and tolerant, he loved to fraternize with all who would meet him in the same spirit no matter what their denominational affiliation. Though he knew grief and affliction he was cheerful in speech and spirit and maintained through all the trusting heart and the forward look.

It was twenty years or so ago when the present writer first met him at a conference held in his church in a beautiful New Hampshire town. Having read his vigorous verse and his stirring prose which was never prosy so frequently in UNITY, he seemed like an old acquaintance. But he was a much older man than his writings had led one to expect. His gospel did not grow old. In many hearts it still lives and will live to unmeasured time. Of his own immediate family he leaves a wife, one son, who is a solicitor of the Boston & Maine Railroad, and one daughter, who is a teacher in the public schools in Lexington, Mass. But of the larger family of those who have found in him a friend, teacher, inspirer and helper in the way of the better life, who can number?

Stow, Mass., Jan. 26, 1915. N. S. HOAGLAND.

A GREAT CITIZEN

The Life of Gerrit Smith

BY

CHARLES EDWIN PERKINS

CHAPTER XXVI.

THE BAILING OF JEFFERSON DAVIS—UNJUST ACCUSATIONS AGAINST DAVIS AND OTHER CONFEDERATES.

The Diary:

April 15, 1865. A little after noon today I learn that the report of nearly an hour before, of the horrid assassination in Washington, is confirmed. This evening we get the news that the President is dead.

Extract from a letter to Rev. S. J. May:

Peterboro, May ,5, '65.

Alas! this thirsting for the blood of the conquered Rebels! Christ does not inspire it.

Lincoln's assassination had plunged the nation into profound gloom, and as it caught its breath it fell into a paroxysm of hysteria. The wildest guesses as to the complicity of the Confederates in the conspiracy of political murder found ready acceptance. The course of the new President increased this baseless suspicion and helped to work up a popular temper that already approached madness. And when Andrew Johnson publicly proclaimed it as his belief that Jefferson Davis, Clement C. Clay, Jacob Thompson, George N. Saunders, Beverly Tucker, William C. Cleary and "other rebels and traitors harbored in Canada" were responsible for the work of Booth and his fellow assassins, popular belief in the fable was enormously widened and strengthened.

Then clamorous demands for the punishments of the leading "traitors" grew to a fury, especially for vengeance on the President of the expiring Confederacy. "Hang Jeff Davis," was the popular cry. This, inded, had been a popular cry throughout the four years of war. Few were the Northern schoolboys of that era who had not joined in chanting, to the tune of "John Brown's Body,"

We'll hang Jeff Davis on a sour apple tree.

War passion is a cruel thing, and those whose memories extend back to Rebellion times know that passion was not restricted to the Southern section of our country.

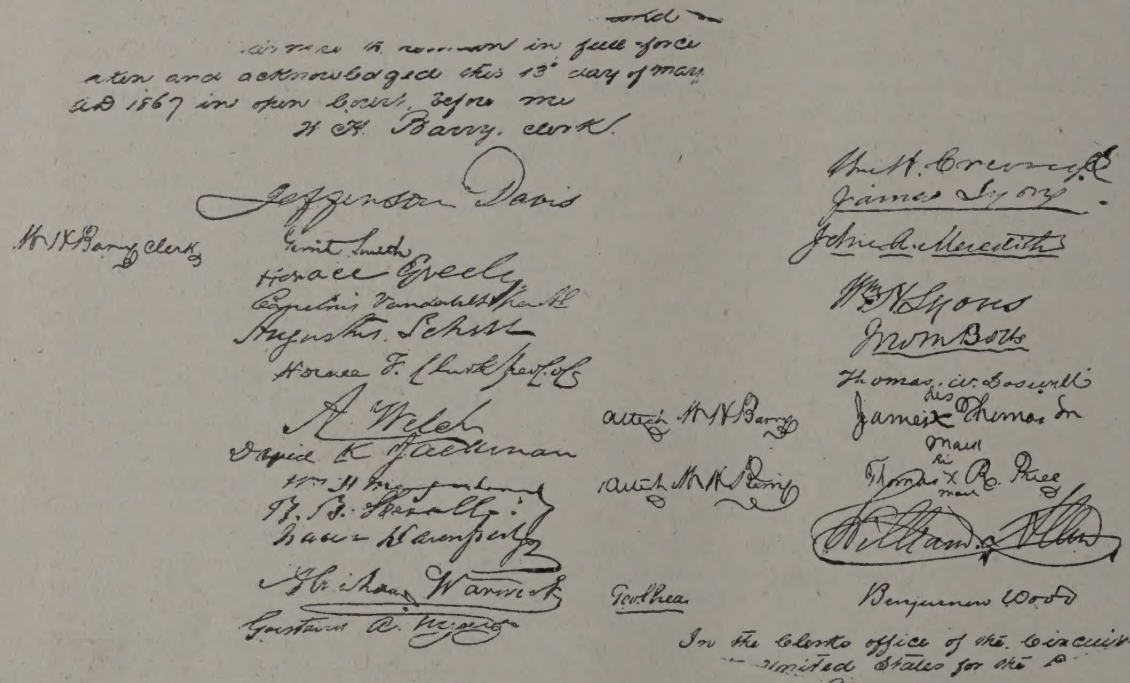
Of course, Davis must first be captured before he could be hung; but under the added impetus for his capture that was aroused by the death of Lincoln, he was soon in Federal hands. Fables connected with this incident served to increase the feeling against him; for he was depicted as a craven, seeking to escape in the disguise of a woman, and contempt was added to the hatred with which he was already viewed.

Davis was lodged in Fortress Monroe and treated with severity. Yet even the knowledge that he was confined within stone walls, chained and watched night and day by a military guard, could not satisfy the passion that demanded his sacrifice. People of all ranks cried against him for vengeance. Especially was this cry loud and persistent from ministers of the gospel. Men who had been prudently silent under the outrages of pro-slavery rule before the war, were now eloquent in their insistence that the "arch traitor" should suffer death.

In the midst of this fury some indeed preserved sanity of judgment, suffering no infection from the popular passion and refusing to join their voices to the general outcry. Among men of this class was Gerrit Smith.

Ten days after the assassination of the great President, this man of supreme patriotism was writing to President Johnson a public letter of expostulation at the course he was taking.

"Only ten days ago," he begins, "and the country felt sure of an immediate peace. . . . Today there is a strong and widespread fear that peace is afar off. Whence this great change? It comes from the assassination of Abraham Lincoln, and from your taking his place. For whilst the incessant demand for a rigorous and bloody policy toward the conquered rebels met with no response in the remarkable kindness and compassion of Mr. Lincoln, it is apprehended that there may be qualities in yourself to which such a policy, unless condemned by your judgment, would be entirely welcome."



A portion of the last page of the Bail Bond of Jefferson Davis. The Signatures. Notice that Gerrit Smith was the first to sign.
(Taken from the Photographic History of the Civil War. Copyrighted by the Review of Reviews Company.)

"Whilst Mr. Lincoln was yet alive," he proceeds, . . . "Government was incessantly called upon by presses and public meetings, by sermons saturated with the vindictive and bloodthirsty spirit of the Jewish theology, and by voices innumerable, not to spare the leading rebels. No wonder, then, that the manner of his death is made use of to increase the thirst for their blood. For, absurd as is the charge that the assassin was their tool, it nevertheless gains extended credence. They all knew Mr. Lincoln's characteristic clemency, and that the terms of the Peace he was intent on were exceedingly mild. Hence how insane is the supposition that any of them sought his death."

Mr. Smith in this letter argues forcibly against the *right* of Government to deal with conquered Confederates *as traitors*. In the case of the South, rebellion had risen into civil war, and civil war of that class that, according to publicists, brought it under the law of international war. The Confederacy was a *de facto* government, "as manifestly so as the northern half" of the nation. Our Government had accorded to the Confederacy belligerent rights in all respects.

"God forbid that now, when the tide of war sits strongly in our favor," he exclaims, "we should be guilty of thrusting the Constitution into the place of the code of war, and of holding and trying as traitors those whom we (none the less really if indirectly) agreed to regard but as enemies, and whom by all the conclusive reasons of the case, aside from such agreement, we are bound to regard in that light only. We must not be guilty of this bad faith. We must not break this solemn bargain."

Attention is called in this noble letter to the fact that the sincere belief of the mass of Southerners in the justice of their cause, including great numbers of wise and good men among them, should indicate that "however lacking in soundness their cause may be, it must have a strong semblance of soundness."

This indeed it has.

The constitutional right of secession, which is their cause, has from the first been extensively believed in. Even Jefferson and Madison favored it, more or less directly. Nearly the whole South had come to believe in it, and no small part of the North. It is true that the American people have now put their final and effectual veto upon this doctrine of secession. They have done this, not only on the battlefield, but at the ballot box also. . . . Even those who . . . still see strong arguments for it must give it up. . . . Nevertheless, not to let the extended conviction at the North as well as at the South, present as well as past, of the truth of the doctrine mitigate in some degree the crime of the mad clinging of the Southern people to it, is to betray a great and guilty insensibility to the claims of reason, candor and charity.

Further along in the letter he says:

Let him who is without sin, the sin of taking as political authority not Calhoun merely, but Jefferson and Madison—let him first cast a stone at Jefferson Davis. The simple truth is, that our nation has not learned that God did not create one race of his children to be trampled upon by another; nor that she is but a single nation, instead of a league of nations. These lessons she now has learned. The war has taught them. From the lack of learning them the war had to come, and as neither the South nor the North had been willing to learn them, so neither can put the entire blame of the war upon the other. Hence, neither is to punish the other; but both are to forgive each other. God says to the North as well as to the South, "Go, and sin no more!"

Again and again Smith returned to this sugject of

the treatment of the conquered South, as the months passed. Not for a single instant did he hesitate in running counter to the passion of the time, or in opposing those with whom, a few months earlier, he had been in accord. And as events hastened on, his pity for a crushed foe took ever more generous dimensions and forms.

At first he had favored excepting the leaders from a general amnesty. He had advocated breaking up the large landed estates for the benefit of white and black poor. He had thought it wise and right to withhold the franchise from such as had been especially forward both in civil and military departments of the Confederate Government. On each of these subjects he underwent a change of mind, convinced by the trend of events that it was unnecessarily severe. Ere long he was ready to adopt[1] Horace Greeley's watchword, "Universal Amnesty," coupling always with it the "Universal Suffrage" which the great editor had himself linked with it. (For he believed unhesitatingly that suffrage must go with freedom in the case of the former slaves.) Confiscation of the great estates he abandoned as uncalled for, having come to the belief that, freed from the malign shadow of slavery, the landless of both races would, by thrift and industry, soon possess themselves of land.

This great citizen went further. He would exempt the South from direct national taxes for a term of five or ten years. He would loan Southerners money without interest, to use in rebuilding homes destroyed and in reinstituting their ruined industries. A little later he broadened this proposition, counseling the free gift of ten or twenty millions from the public treasury instead of a loan.

On the 21st of May, 1865, Mr. Smith, in an address delivered in Peterboro, which was printed and sent to members of Congress and leading men throughout the nation, used these words:

If ever there was a case where both parties should consent that bygones should be bygones, it is in this case of the North and the South. . . . The policy of intimidation must be abandoned. The Southern people have given abundant proof that they cannot be intimidated. And if they could be, it is not what is wanted. Love is the lack. That is the power (and even statesmen will yet learn it) which God made men to be swayed by. The love of the North for the South would quickly beget a returning love. . . . Only let the North be as much concerned to love the South as a certain class of politicians and a certain class of priests are to have her punish the South, and all will be well.

To Charles Sumner Mr. Smith wrote:

The proposition to single out Jefferson Davis and to punish the whole Confederacy in him, is another proof that the education of the old world, where great account is made of the leader and little of the masses, still lingers in the new. . . . In democratic America, where the people choose the leaders, it is the people rather than the leader that is the responsible party . . . to try for treason, there is no right; and if tried for it, there would be, as there should be, a prompt acquittal.

Writing a year later to his life-long friend, Chief Justice Chase, Mr. Smith returns to the argument used with Sumner:

The spirit of republicanism utterly forbids this distinction between the many and the few—this holding of only the prominent few responsible and reducing the many to mere ciphers. They who chose Davis and Stephens to office were as responsible for their choice as were Davis and Stephens for submitting to it. As reasonable would it be to punish the chosen in the choosers, as the choosers in the chosen. If we punish Davis and Stephens, consistency requires us to punish thousands; and if we let the thousands go unpunished, consistency requires us to let Davis and Stephens go unpunished.

Humanity (he continues in the letter to the Chief Justice) is on the whole constantly making progress. In almost every age it takes some marked and wide step upward and onward. Such an one it will take in this age if Christendom shall declare herself against the recognition of treason in a civil war. . . . A mighty impulse toward it would she feel, from your inviting her to declare it. And who knows, my old and honored friend, whether thou art come to the kingdom for such a time as this? Beautiful and glorious for yourself, your country and mankind will be your Chief Justiceship, if God shall incline you thus to illustrate it. And not a little would be done toward gaining us the heart of the South, should you from your high place say that she ought not to be put on trial for treason. For to try Jefferson Davis for it would be to try herself for it, and a wrong to him would be felt by each of her aggrieved people to be a wrong to herself.

Jefferson Davis as He Appeared When Captured.

(Taken from the Photographic History of the Civil War. Copyrighted by the Review of Reviews Company.)

To Prof. Taylor Lewis of Union College, who had publicly demanded the punishment of the South and the putting to death of her leaders, Mr. Smith writes:

You seem to forget that there was a day when the statesmen, or better say, politicians of the North were proclaiming that the Constitution bound us to uphold slavery; and when the great majority of the churches and colleges of the North held with the slaveholders, that the Bible is for slavery.

1. Horace Greeley, the editor. Zabriskie.

To William Lloyd Garrison, whom he chides for being "exceedingly severe upon the South," he writes under date of March 20, 1867, after reiterating his proposal that the Government give money aid to the South: "Above all, let her (the South) see us pitying her for the deep and distressful poverty to which the war—the war of her own and our common responsibility—has reduced her."

He puts the question to himself in the letter to Garrison:

"Would I have the Southern leaders, whom Congress has just now disfranchised, relieved of their disfranchisement and allowed to vote and take part in the government of their respective states and the Nation?" and answers: "I would. Now that suffrage is accorded to the negro, I would. Now that all the negroes can vote, it is safe to let all the whites vote."

The writer would fain pause here long enough to observe that the crowning error of Reconstruction was in the withholding of suffrage from the educated and influential white South. Giving the ballot to an illiterate multitude, just out of slavery, the South could have endured, though thousands of the blacks were ignorant beyond describing, had the character, intelligence and natural leadership of the section been permitted in legal way to exert its weight. It was the disfranchisement of the able whites, far more than the raising of the blacks to voting dignity, which wrecked Southern prospects and rendered Southern people desperate. Gerrit Smith's statesmanship was heaven-high above that of the majority in Congress.

"Would I have Jefferson Davis set at liberty?" he goes on to ask, still in the letter to Garrison; and replies, "Certainly; unless he is detained for offences unauthorized by the law of war. . . . The South will never be at peace with us so long as she believes that Jefferson Davis is kept in prison for no other offence than having been an enemy in war—in short, for no other than her own offence."

The result of the long imprisonment of Davis inevitably awakened profound resentment throughout the South. Accusations against him of deliberately causing the sufferings of Federal prisoners at Andersonville and elsewhere, as well as of being in the secret of the assassination conspiracy, repelled by every Southerner, deepened the resentment. He was being punished, and severely punished, without trial, for though indicted on a charge of treason by a Virginia grand jury, the Government persistently delayed putting him to trial.

MR. SMITH GOES TO RICHMOND.

The Diary:

May 10, 1867. At Canastota I found a telegram from Charles O'Connor, Esq., of New York, asking me to be at Richmond (to J. Davis' trial) next Monday. I telegraphed him, "I will be there Tuesday."

The foregoing rapid glance at the part taken, as a private but very influential citizen, in connection with the problems faced by the Government in connection with the collapse of the Confederacy and the capture of its President, will help to make clear why Gerrit Smith was chosen as one of the signers of the bail bond of Mr. Davis.

Charles O'Connor, the eminent constitutional lawyer, had volunteered his services to Mr. Davis as counsel, and with him were associated Robert Ould of Richmond and George Shea of New York. Efforts of counsel from the beginning were directed to securing the transfer of the prisoner from military to civil custody, in order to secure for him a prompt trial; or failing that, to obtain his liberation on bail until the Government should see fit to bring him to trial. These efforts were unsuccessful.

It must be understood that every movement in the case required great care and circumspection. The endeavor to have Mr. Davis admitted to bail was not abandoned, and it being essential to have the matter of sureties provided for beforehand, frequent consultations between counsel were held in regard to it. Mr. Greeley's name was early settled upon as desirable, and he was consulted as to others. In response to request of counsel that he would suggest gentlemen possessed of the requisite qualifications, he mentioned Gerrit Smith and Cornelius Vanderbilt, adding, counsel having said to him that it might be highly desirable that he should be one of the signers, "If you should find that my name is necessary, you may use it."

The Government was now notified that bail to any amount would be furnished for the liberation of Mr. Davis, with Mr. Greeley, Mr. Smith and Commodore Vanderbilt and others as sureties, and a writ of *habeas corpus* having been sued out, the prisoner was brought before the court at Richmond. William M. Evarts appeared for the Government, and bail was fixed in the sum of $100,000. It was then that the telegram quoted in Gerrit Smith's Diary was dispatched to him by Mr. O'Connor, summoning him to Richmond. Similar messages were sent to Mr. Greeley and Commodore Vanderbilt. The last named appeared by his attorney; Mr. Greeley and Mr. Smith appeared in person, and the bail bond was signed in open court.

No single act connected with the aftermath of the Civil War created so much discussion and aroused such a flood of unfavorable and, in thousands of instances, savage criticism, as the bailing of the former Chief Magistrate of the conquered Confederacy. It was an act of great generosity and decided bravery on the part of the men who united in it; yet it was an act of simple justice. The greater share of the obloquy attending the deed fell upon one of the three sureties, but all shared in it, Gerrit Smith standing next to the great editor as a target for popular censure.

The Automobile in The Army

The gasoline-driven vehicle threatens to displace the horse in war as well as in peace. The armies of Europe are finding it increasingly difficult to secure enough horses for the artillery and cavalry, and are adapting the automobile to serve the need. The Greeks had found the horse enormously expensive in the Turkish war of 1897, and when the late war threatened they wisely purchased a hundred motor trucks for the transport and supply departments. These trucks, together with those already on hand, were sufficient to do one-half of the work of supplying the Greek armies during the war. When the war broke out certain consignments of horses had not yet arrived, and several batteries of field artillery were without horses. So the guns and caissons were fastened to motor cars and so used throughout the war. It was found that there were but few positions that could not be reached.—*The American Boy.*

THE SUNDAY SCHOOL

The Flowering of the Hebrew Religion

The New Testament

Being the Fifth Year's Work in the Seven Years' Course of Study in the History and Practice of Religion, as given by Jenkin Lloyd Jones to his classes at the Abraham Lincoln Centre.

Prepared for UNITY by Miss May Johnson and Mrs. William Rothmann

III.

Galatians

The fruit of the spirit is love, joy, peace, long suffering, kindness, goodness, faithfulness, meekness, self-control; against such there is no law.

Gal. v: 22-23.

It is a large and difficult thing to come into an intellectual conception of such a complex thing as religion, historically speaking. It is a much more difficult thing to come into a special appreciation of the permanent and universal elements in a religion's movement so complex as that of Christianity in its earliest moments. It is easy for Liberals to say we stand for the Christianity of Jesus and not that of Paul and to hold Paul responsible for the creeds and dogmas and all that in Christianity. But let us be patient and Paul will step out of the conventional creeds, will shake himself loose from the stereotyped traditions, rise above the theological crust that has been precipitated upon him and stand forth clear, fresh, strong, beautiful and tender, among the great heroic teachers of the world.

To begin our study of the New Testament with this formidable letter to the Galatians is not the conventional method, but we are trying to study it as a literary classic, and we find from authorities at hand that this is probably the oldest document of the New Testament, although its priority is disputed with Thessalonians. In the year 50 or 52 A. D., in round numbers about twenty years after the death of Jesus, we come upon this document of unquestioned authority and virility, written by an early missionary of the new movement to some friends, whom he had interested perhaps several years before that.

First let us get a clear introduction to Paul. Plutarch has shown how pedagogically valuable the method of comparison is. His biographies matched a Greek with a Roman, making a most effective book. If we put Jesus and Paul side by side we are instantly struck with a series of contrasts very surprising. Jesus was a rustic, Paul urban; Jesus was unlettered in the learning of the schools, Paul was classically trained; Jesus was enamored of the out-of-doors,—He was at home in things near, his part of the New Testament is redolent with flowers, musical with birds, charming with water-side and mountain-side landscapes; his figures are drawn from the everyday things of the common life. He was simple and direct. He told stories. Paul traveled a thousand times more than Jesus. He would be a much traveled man even in this day, and still in all his letters you scarcely come upon an illustration from nature. There are no mountains, no seas, no birds, no flowers in Paul. The only illustration we find drawn from contemporary life in Paul is that splendid one of the athlete in the Olympian games. Their methods are different. Jesus scarcely ever argues, he simply declares, states. Paul is forever arguing. He would be logical. He is enamored of the syllogism. He reasons things out. He is attractive to the philosophic mind of the Twentieth Century.

We see how naturally out of Paul's teaching rose the doctrine and dogmas of the church. We may not understand Paul and where we do we may not agree with him, but looked at in this light he grows intelligible and interesting. Paul found his inspiration not in Jesus but in the Christ, the "Anointed One." You will remember that "Christ" never appears as a proper name in the New Testament, but always with a definite article before it,—"The *Christos*" of the Greek, the "Messiah" of the Hebrew and the "Anointed" of the English. Paul boasted that he never saw Jesus, was not very sure but that he once had a vision of him, but with the trained mind of the Jew he had come to believe that the "Messiah" had come in the Son of Mary, that he was "the Christ," the idol of the soul, the dream of the prophet, the need of humanity.

That there is in these days among thoughtful men a revival of interest in the mystic is indicated by some of the recent books, among which is "The Eternal Christ," by our friend Joseph Fort Newton. Paul is not to be understood or expounded except from the standpoint of a mystic, one who reads beyond the letter, sees behind the form, who interprets the things of the senses in terms of the spirit. Paul caught a vision of Christ, the "Prince of the House of David," in the Nazarene who had come and was fulfilling the promises of the prophets.

It seems impossible to make a satisfactory statement of so large a subject. One of the troubles with a big man is that only another man as big can interpret him. Grimm could not write the life of Michael Angelo until he had conquered the whole century in which he belonged, studied the whole civilization that culminated in Angelo.

At the time when Paul enters New Testament history Jesus had been dead three or four years. The eleven he had left, the small band of earnest men he had gathered about him, were working in Jerusalem, keeping at it, impelled by a great thought and his great spirit. The movement was taking shape among the Jews as a Jewish movement. Because it was gaining strength and threatened to become popular it aroused opposition. In this theological fight, which as always a bitter and graceless one, the issue was between the conservative and the heretical Jew. The trouble in Jewry culminated in the martyrdom of Stephen. Our learned, scholastic city man, Saul, was around, not taking a hand, but when they began to stone this heretic he held the cloaks of the executers. There was something about the radiant face of that boy and the way he met his death that a man like Paul could not get away from. Persecution was bitter in Damascus, and Saul, which is the Hebrew form of the Latin Paul, was sent to combat this dangerous schism. While on that journey, thinking of that radiant face, that earnest spirit, on the long march in the hot sun he saw a new light, had a new experience. Instead of going to persecute he went

to study, spending a year or two in Arabia, and probably going back to Tarsus into the tent making business with his father.

Meanwhile in Antioch, one of the capitals of the world at that time, where the grace and elegance of Roman life and Greek culture could be found, Jewish Christians began to agitate this new schism and they were interesting some of the Gentiles as well as the Jews. A native of Cyprus, Barnabas, one of those interested, knowing that Paul was a Jew and not afraid of the Gentiles, sent for him. Paul with John Mark, the alleged author of the earliest gospel, went to Antioch, from there to the Island of Cyprus, visited Paphos and Salamis, next to Perga and on into Galatia, where he first visited another Antioch, and then Lystra and Derbe. On this his first missionary journey Paul stirred up the Galatians. These were a restless and adventurous people, who had gone into Asia Minor, formed a colony there and became a power. The Gauls were the Welsh and Irish of that time, and like their descendants, wer hot-headed, impulsive and liable to change their minds.

The battle in Antioch raged over the eligibility of any but a Jew to membership in the Christian Church. The Christians themselves said yes, but the only door into the new Church must be through the Hebrew portals. The fight waged on the old Abrahamic rite of circumcision. The Greek religion had broken down; the Roman religion was coarse and political and not meeting the want of any sincere soul, so many were turning expectantly to the new movement. But somebody had followed Paul, warning the people against his teaching, saying that the Christianity that Jesus taught was only an elaboration of Judaism and Jewish rites and ceremonies should be observed. Hence Paul wrote this letter to his old friends and it is very interesting looked at in that light. Enthusiastic, impassioned, yearning with affection, dropping into severe ridicule, he labored with them. Read the book of Galatians in the text of the Twentieth Century New Testament.

Luther said he loved this book as much as he did his Katrina and out of it comes the text which came to him so vividly when in Rome he was ascending the steps of the Scala Sancta on his knees,—"The just shall live by faith," and which led him to turn around and walk down."

In the mind of Paul the question was, is the Torah, —"The Law"—binding, or is this good news able to stand on its own feet and go out and capture the world. He conformed himself and advised Timothy, his Jewish convert, to submit to the rite but taught that it was not fundamental or essential. In the first and second chapters he argues it out philosophically in a theological document. It is easy to see how this would appeal to Luther, who had confronted the dogmas of a thousand years. The battle against race prejudice, theological conceit and ecclesiastical tyranny was the contention of Paul, and we have not advanced far from it yet. We are still in the toils of a miserable race conceit, ecclesiastical ambitions and priestly formulas, and too many of us get away from it only at the cost of the spirit of devotion and enthusiasm in morals.

Paul cut loose from the tyranny of the "Torah," went back on the forms and formulas of his fathers, but he did not lose their ethical inspiration or their moral enthusiasm. It is easy to be liberal if you are stupid in your conscience. It is hard to be liberal and alive to the moral demands of life. We must not let our theological differences blind us to the splendid spirit of Paul's writings. Paul to me has been one of the dynamic forces in my study. Looked at historically I know of no man who has cast a longer shadow athwart twenty centuries except he who transformed him.

And yet this man, who struggled to keep the gate of Christianity open, the man who stood for the open door, has come to be the camping ground of the narrowest and most dogmatic interpreters of Christianity, for Calvin rested his whole scheme and faith in the Pauline text.

Art students will find much in the Masters, particularly Raphael, to help in this work. Raphael in his St. Cecilia has given a classic head of Paul, fourteen hundred years after Paul lived.

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(1) Where is the letter to Galatians placed chronologically?
(2) Contrast the methods of Jesus and Paul.
(3) What was the religious situation of the Jews in Paul's time?
(4) What was Paul's position with reference to conformity to the "Law" as set forth in the Pentateuch?
(5) How did the martyrdom of Stephen influence Paul?
(6) What was Paul's preparation for his work?

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We thank Thee, Lord, for this blest hour,
Its memories sweet, and ties of love,
Touching our souls with wealth of dower,—
One joy for all below, above.
This vineyard near two centuries old,
Thy hand hath tilled with generous care;
From smallness to a hundred-fold,
Its harvest hath grown rich and fair.

Its aim hath been a quest for Truth;
Its purpose high humanity,
Its spirit breadth, and depth, forsooth,
To serve its bonds that maketh free!
Faith, Hope and Love our heritage,
The gospel of the Nazarene.

The same good news from age to age,
For time, and for the world unseen.
Guide Thou our steps until again
We meet to celebrate Thy praise
With grateful hearts and sweet refrain,—
Be with us, Father, all our days!

—A. Judson Rich.

ON A SCULPTURED HEAD OF THE CHRIST.

I saw it once where myriad works adorn
Encloistered walls as with a Cloth of Gold;
There did I see, still fair in every fold,
Still jewel-strewn, the robe a king had worn.
I glimpsed a god, of antique glory born;
A boasted picture and a carven gem,
Soul-sick the while to view, unvexed of them,
That simple Christus with its crown of thorn.

The World is old; she hath seen many wars;
And states and kingdoms crowd her courts like grass;
Princes in pride she watches where they pass
Unnumbered and innumerable as the stars;
Then turns, a child with tired feet homeward set,
Back to the Cross, and lo! her lids are wet.

—Mahlon Leonard Fisher.

PUBLISHED WEEKLY **UNITY** ESTABLISHED 1878

The Unity Publishing Company
Abraham Lincoln Centre
$2.00 PER ANNUM

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"Entered as Second-Class Matter, January 12, 1899, at the Postoffice at Chicago, Illinois, under act of March 3, 1879."

THE FIELD

"The World is my Country, to do Good is my Religion."

PROGRAM OF THE FIFTH CONGRESS OF THE NATIONAL FEDERATION OF RELIGIOUS LIBERALS.

Held at the Friends Meeting House, Race Street, near North Fifteenth Street, in Philadelphia, February 21, 22, 23 and 24, 1915, by invitation of the Liberal Ministers' Club of Philadelphia, Pa.

The National Federation of Religious Liberals.

"The purpose of the Federation of Religious Liberals is to promote the religious life by united testimony for sincerity, freedom and progress in religion, by social service, and a fellowship of the spirit beyond the lines of sect and creed."

"Participation in the Federation will leave each individual responsible for his own opinions alone, and affect in no degree his relations with other religious bodies or schools of thought."

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Rev. Charles W. Wendte, D.D., Foreign Secretary of the American Unitarian Association and General Secretary International Congress of Free Christians and Other Religious Liberals.

PROGRAM OF THE CONGRESS.

Sunday Evening, February 21, at 7:30.

Opening religious service at the Friends Meeting House, Race and North Fifteenth Streets.

I. A Service of Worship.

II. Three Brief Discourses on the Fundamentals of Religion (Micah vi: 6-8):

"Wherewith shall I come before the Lord and bow myself before the High God? . . . He hath showed thee, O man, what is good, and what doth the Lord require of thee but"—

(1) "To do justly." Rev. Charles E. Beals, Secretary Free Religious Association of America, late Director of the Central-West Department of the American Peace Society.

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(2) "And to love mercy." Rev. Lee S. McCollester, S.T.D., Dean Crane Theological School, Tuft's College, Boston.

(3) "And to walk humbly with thy God." Rev. Alfred R. Hussey, Minister First Unitarian Church, Baltimore, Md.

Monday Morning, February 22, 10 a. m.

At the Friends Meeting House, Race and Fifteenth Streets.

FELLOWSHIP MEETING.

I. Devotional Service.

II. Welcome to Philadelphia by the Liberal Ministers' Club. Rev. Thomas W. Illman, Pastor All Souls' Universalist Church, West Philadelphia.

III. Sectarial Report. Rev. Charles W. Wendte, D.D., Boston.

IV. Address, "The Possibilities and Methods of a Closer Co-operation between Religious Liberals." Rev. Samuel A. Eliot, D.D., of Boston, President of the American Unitarian Association.

V. General Discussion.

A full attendance and participation of members of the Federation, and all others interested in its welfare is requested.

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Monday Afternoon, February 22, 2 p.m.
Topic: "The Higher Patriotism."
Addresses by Rev. Charles F. Dole, D.D., Minister First Congregational Society, Jamaica Plain, Boston, Mass.; Rev. Samuel McChord Crothers, D.D., Minister First Parish in Cambridge, Mass.; Edwin D. Mead, Chief Director World Peace Foundation, Boston.
Monday Evening, February 22, 8 p.m.
Topic: "International Wars and World Peace."
Addresses by Professor Dr. J. Russell Smith, University of Pennsylvania; Rev. Frederick Lynch, D.D., Secretary Church Peace Union; Professor Jay William Hudson, Ph.D., Faculty University of Missouri, Lecturer American Peace Society.
Tuesday Morning, February 23, 10 a.m.
Topic: "Race Antipathies and the Brotherhood of Man."
I. Devotional Exercises.
II. Addresses.
(1) "The Testimony of History." Professor Daniel Evans, D.D., Andover Theological School, Cambridge, Mass.
(2) "The Testimony of Science." Professor Franz Boas, Ph.D., Chair of Anthropology, Columbia University, New York City.
Discussion.

Tuesday Afternoon no Session of the Congress will be held.

Tuesday Evening, February 23, 8 p.m.
I. Devotional Exercises.
II. Topic: "Race Problems in the United States, and their Ethical Solution."
Addresses:
"The American Negro." Professor William E. B. DuBois, Ph.D., Director National Association Advancement of Colored People.
"The European Immigrant." Professor T. W. Jenks, Ph.D., University of New York, Member United States Emigration Commission, 1907; Louis Edward Levy, President Association for Protection of Jewish Immigrants, Philadelphia.
"The United States and the Peoples of Asia." Lajpat Rai of Lahore, India; Charles W. Wendte, D.D., Foreign Secretary American Unitarian Association.

Wednesday Morning, February 24, 10 a. m.
Topic: "A Study of Religion."
Four Addresses:
1. "Religion as Experience." Professor Jesse H. Holmes, Ph.D., of Swarthmore College.
2. "Religion as Character." Stanton Coit, Ph.D., President West London Ethical Society.
3. "Religion as Service." Professor Anna Garlin Spencer, of Meadville Theological School.
4. "Religion as Worship." Rabbi William Rosenau, D.D., Eutaw Place Synagogue, Baltimore.

Wednesday Afternoon, February 24, 2:30 p. m.
I. Devotional Exercises.
II. Three Addresses:
"Religion After the War." Rev. Frank O. Hall, D.D., Pastor Church of the Divine Paternity, New York City; Rev. William Sullivan, Pastor All Souls' Church, New York City; Rev. Arthur C. McGiffert, D.D., Union Theological Seminary, New York City.
Discussion.

Wednesday Evening, February 24, 8 p. m.
Closing Session of the Congress.
Symposium on "The Fellowship of the Spirit." Five-minute addresses by:
1. A Baptist speaker.
2. A Congregational speaker.
3. An Episcopalian speaker.
4. An Ethical speaker.
5. A German Evangelical speaker.
6. A Jewish speaker.
7. A Methodist speaker.
8. A Presbyterian speaker.
9. A Unitarian speaker.
10. A Universalist speaker.
11. A Friend speaker, and others.

In closing, an interval of silent worship.

The letter fails, the systems fall,
And every symbol wanes;
The spirit overbrooding all,
Eternal love remains.

—*John G. Whittier.*

A CONFERENCE ON WHEELS.

Plans for the transcontinental trip to the General Unitarian Conference in San Francisco next summer are now well in hand. A carefully balanced team of speakers for the meetings en route is being made up by the officers of the American Unitarian Association, who are co-operating with the Council of the Conference in this important feature of the excursion. By means of these speakers the influence of the Conference, instead of being confined to the Pacific Coast, will extend the width of the continent. The program of the Conference itself is practically completed, and will probably be announced before next month.

That our people in general are alive to the exceptional opportunity which this trip affords, not only for seeing the North American continent, but for our missionary cause, is evidenced by a very considerable early registration. Numerous inquiries for information indicate that many others are already making plans to go. A full train with plenty of enthusiasm seems assured for our bold venture of taking in the continent next summer.

Circulars giving rates and itinerary may be obtained by applying to Thos. Cook & Son, 336 Washington Street, Boston, or to the Rev. Sydney B. Snow, Chairman of the Committee on Transportation, 2 Chestnut Street, Boston, Mass.

IS THE IMMIGRANT AMERICA'S GREATEST ASSET?

The *American Magazine* has been offering prizes for the best letters entitled "What is America's Greatest Asset?" and in the February issue the prize winning letters are published. The first prize is given to a letter which advances the idea that the immigrant is America's greatest asset. A part of this letter follows:

"America's greatest asset is something distinctively non-American. It is the stranger in our midst, the immigrant, the dreamer who has come to the land of opportunity. He may be a selfish dreamer, but even at his worst he is only seeking for 'a little larger place in the sun,' as an individual. His aggression is not racial or national.

"Because of his mercenary point of view he is only a potential asset. His value depends on the direction we shall give to his ideals and his endeavors. If we neglect him, he will become a burden or a menace; if we direct him, he will become a co-laborer. At first his co-operation is of the humblest—he is our beast of burden. But we need him just there, for our own people have grown beyond the crude and greweling tasks of the great industries. With pick and shovel, in the blaze and danger of furnace and foundry, in the construction camp and in the bowels of the earth, he is minting our industrial wealth for us, content with only a small share of his product, for even that limited amount seems great to him in view of Old-World poverty and Old-World thrift."

—*Exchange.*

CHILDREN

I

Mother,
Why can't I see the wind?
My Mother,
Why?
I see the sky,
I see the stars.
I can see the fire,
And the green ocean
Far as to the sky;
Why can't I see the wind?
My Mother,
Why?

Oh, child,
I do not know—
Dear child,
The wind is—
Dear,
I do not know—
Run now, and play.

II

Mother,
Why can't I see my thoughts?
My Mother,
Why?
Like birds they fly,
I feel them go;
I am the cage,
They are wild birds
Reaching to the sky!
Why can't I see my thoughts?
My Mother,
Why?

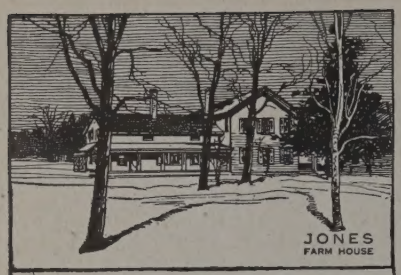
Oh, child,
I do not know—
Dear child,
Our thoughts are—
Dear,
I do not know—
Run now, and play.

III

Mother,
Why can I not see God?
My Mother,
Why?
I can see you,
And father dear;
I can see people—
Oh, everywhere,
All passing by;
Why can I not see God?
My Mother,
Why?

Oh, child,
I do not know—
Dear child,
God—God is—
Dear,
I do not know—
Run now, and play.

—*Lucine Finch.*



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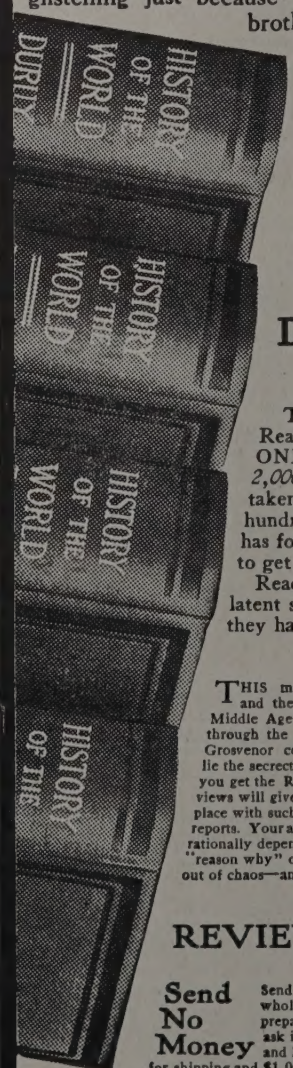

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